/67 cont./
161 increased (26).

26. With pleasure we found some of these opinions confirmed by the Vigário /Vicar/ of S. Gabriel, the Cônego /Canon/ André Fernandes de Souza, from the end of the eighteenth century. In No. 208 of his "Noticias Geographicas /Geographical Notes/" he points out: "What indeed is worth noting is that there is not found among the central heathen the sickness that is called humores gallicos /French disease, syphilis/, according to what has been ascertained on the rivers Uaupé, Japurá, Juruá, Jutahí, and others, and because of that perhaps there is among them great propagation as daily experience shows; in any descimento /descent; see p. 35 / one sees double and triple the children of both sexes."

[164]

c) It might happen that one finds partially or even totally uninhabited a place that, years before, was flourishing. This fact per se does not authorize one to conclude that one is dealing with a decrease /68/ in population. There might have been migration to another place, as a consequence of there having been some epidemic or fight in the original povoado. It is true that there have been epidemic attacks of colds ("catarro, ehõ," says the Indian), measles (27),

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27. In August and September of 1956 successive attacks of whooping cough, measles, and malaria decimated approximately 200 natives on the rivers Uaupés, Papurí, and Tiquié.

or malaria (uhâke), which have decimated the population of one group or another. The sanitary assistance that the Salesian Missions are giving them has avoided such attacks or has reduced the danger of them.

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/68 cont./

165 d) Unfortunately, however, the index of child mortality
[797] is still very high. Prior to the establishment of hospitals and ambulatories by the Salesian Missions, about 50 per cent of the children from 2 to 10 years of age died because of the lack of hygiene.

• 164 More alarming still is the danger of tuberculosis. Sent by the Colombian government, in August of 1955 the phthisiologist Dr. Alvaro Arguillo Pinzon visited the populations of the Uaupés and Papurí. Soon after his visit to this latter river, at the povoados of the Colombian bank as well of the Brazilian one, he affirmed to us in Iauareté that 75 per cent of the indigenous population was already infected by the Koch bacillus. The affirmation is painfully true. Not only are the Indians ignorant of the simplest standards of hygiene suitable to the case (they live together in the same environment filled with carbonic anhydride from the always lighted fire, they sleep on the same hammock, put their dirty hands in the common food, drink from the same cuia /gourd container/, consume the remains of the food of the tuberculars, sip the drinks chewed perhaps by some infected person, etc.), but also to their mentality the observance of the
[753] precautions required by the sickness is excluded. As a matter of fact, they do not believe in sicknesses; they consider themselves immortal. The sicknesses are evils caused by some enemy, and only the pajé /curer-sorcerer/ with his magic practices (practices that in reality often contribute only to making the ailment worse) is able to eliminate them. For
[797] this reason, they do not subject themselves to long treatment in the Mission hospitals, to which, ordinarily, they retreat voluntarily and with the permission of the relatives only after having uselessly tried the treatments of various pajés, already in the last days of life. In recent years a considerable proportion of deaths, mainly of adults, has had as causa mortis laryngeal and pulmonary tuberculosis.

/72 cont./

142 144 [164] Wide mouth, thick lips, frequent prognathism, although slight, ugly dentition, with yellow teeth, many cavities and defects. Few individuals over 20 years old had all their teeth. Not rarely canines and incisors were malposed or malocclueded.

Rounded chin, small, at times almost imperceptible, and frequently ending in a small and elegant point.

Neither mustache nor beard (4).

4. Men with a discreet mustache and even with a small beard on the chin are found with considerable frequency among the Ihwĩna, Roéra, and Íde-masĩ tribes, the Arwáke of the Içana, and the tribes of the Caburí.

*[192] A few individuals of the male sex exhibit some sparse mustache or beard hairs and /73/ try to eliminate them by depilation (poá-ri kuré:) with the fingers. It is the usual process for pulling out the hair of the arms, legs, and other parts of the body, on oneself or on others (5).

5. Wallace also reports: "The men have very little beard, and even this little they pull out, plucking out the hairs. Men and women, all pull out the eyebrows (which is not true today, it seems, or it would be more rare) and the hair of the armpits and of the genital parts" (op. cit., 617).

*[192] We have seen, for the axillae, that they use the following depilatory process: a ball of breu /a kind of resin/ or of the resin called sĩ-pé, which is pressed together and rubbed on the axillae until it holds and pulls out the hairs. To appear smooth is a quality of elegance, according to their aesthetic tastes.

/162 cont./

829 them a point which in particular must not be hurt, to wit, the pride of one's own tribe.

21) Gluttony.

261 They are also excessively gluttonous. They are always willing to eat. They eat everything that the white eats and whatever is given to them, and almost always everything that they have at the moment (37).

262 [177]

37. They curiously watch the whites when they eat, and afterwards they devour everything that is left, always, however, sharing among themselves. Some from Iauareté did not like chocolate and spit it out.

• [164] Intestinal troubles are frequent. They will eat until they do not feel well and suffer indigestion and bowel pain. They eat immoderately when they have it and then spend the whole day with only chibé (water with /163/ starchy mandioca-flour) (38).

38. Otherwise they are used to fasting. Besides the forced fasts (because they do not have anything to eat or on trips), they observe numerous ritual fasts: in the puberty initiation, during the chôco (couvade), menstruation, etc.

* [192] [784]

The school children eat the foods that appeal to them until they 273 become sick. During the caxirís they do not eat, according to the customs, and thus they can consume a larger quantity of drink. They vomit on the one side, in the manner of the ancient Romans, and on the other they fill a new cup. The truth is that the caxirí [164] is nourishing, being in reality a well diluted pap. Since at times it is drunk still in the process of fermentation, this continues in the stomach, from which come many cases of stomach hernias, due to excessive drinking. They are very greedy for aguardiente; it is pay for which they will make any sacrifice. They perceive

/234 cont./

The principal methods of fishing are:

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1) With poison (65).

65. The harmfulness of the method is under discussion, and some condemn it as destructive of the fish, many of which cannot be used. The fact is that for many generations they have fished in the same places, and there is always fish. If at present they are not as large and as plentiful, perhaps one should attribute it, not to the method, but to the frequency of the fishing. It also seems that many fish only become stupefied and manage to escape. The actual difficult circumstance is that at times the igarapés are quite low and the amount of timbo quite large, and both the fish and the very water that they drink cause intestinal disorders among the Indians.

• [164]

/235/ a) Ehú (timbo). The large-scale fishing (Waí pu'asé) is that which is done with timbo (66).

66. Timbo is the name of various Leguminosae of the genera Tephrósia, Lonchocarpus (densiflorus, rufescens, etc.).

A suitable spot was chosen beforehand, for example, a widening of the river like a small bay, or the mouth of an igarapé or igapó, and baited, buxtú-kĩse, that is, food was thrown there frequently for the fish (termites, buxtʉ̃á, hence the term buxtú-kĩse, or also pupunha, flour, fruits, mass of beijú, etc.). Afterwards, during the night, the site was surrounded with the parí, in Tukano sũtérika, or with a very tight fence of thin stakes of paxiúba, leaving only an opening through which the fish came in. Nowadays, in order to facilitate this work, they make the

4: Silva--364 M-4,5 (1947-1958) 1962 SQ19 Tucano SQ19

/250 cont./

464 and of that of the Amazon (80),

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80. See "Relatórios" /Reports/ on these Provinces. Unfortunately, instead of job contracts, there were deals between the latifundiários or traders of the Rio Negro and the tuxauas or those who, in a private or official manner, established relations with the Indians or lived among them in order to take advantage of the forest dwellers. The latter would come down, deluded by promises that did not correspond to reality and were victims of malaria or other illnesses. The means to return to their povoados were not made easy for them to get. Their weakness for alcohol was taken advantage of, and months of their services would be bought with some bottles of aguardiente. The documented exposure of these "descidas" /descents/ of the Indians will constitute quite dark chapters in the future History of the Indians of Brazil.

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and on a smaller scale even today, more or less numerous Indians of different tribes irregularly come down to the lower Rio Negro for the most varied jobs, particularly the extraction of various products (rubber, piaçaba /piassava/, nuts, timber, etc.).

439 Objects of native industry for purchase are not only their artifacts for museum collections or decorations for private homes. Those who live or travel in these regions obtain from the Indians part of their food (81)

81. The Salesian Missions have brought great stimulus to the Indians for the production of the means of subsistence, because,

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/278 cont./

756 according to the cures or /279/ other extraordinary deeds that they managed to achieve. The more famous ones will attract a clientele from great distances and even from other tribes. Even some of the civilized who have settled in those regions let themselves be influenced, and they too avail themselves of the services of the pajé.

755 The influence of the pajé is such that the very foods of the
756 sick person will be subjected to his blowing, Baxséke. Even the
*[192] remedies given by the civilized are presented to the pajé, who will blow on them in order to give them efficacy. If the sick person gets better, the merit will naturally belong to the pajé. If he does not happen to improve and dies, he will explain that it is a matter of a malefice of another "stronger pajé," or because of having taken a remedy of the whites, or food "not blown," or, finally, of having been overcome by a new and unexpected malefice before the pajé could be called.

And if it is declared that nothing more can be done, the patient will be abandoned as somebody fatally condemned to death; and not infrequently the relatives will deny him any assistance, and even food itself.

[763] The patient, many times, after such a verdict from the pajé, will hasten his own death, refusing other medicines from the civilized and any food or drink (see V 23, stoicism).

167 It has happened that the pajé might declare the maloca or the
756 povoado irremediably dangerous, and then the Indians will not have any hesitation about abandoning it and will move to another place, in spite of all the difficulties (29).

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29. It has likewise happened that after a few years they return to the same place. In 1932 an outbreak of malaria killed about 70 Indians in Taracuá-ponta, river Uaupés. Although none of the students of the missionary school fell victim to it, the Indians, in fear, abandoned the locality. In 1947 they started to return.

276 /285 cont./
756 are going to appear and gives them instructions on what they are to do in order to conjure away these and other evils.
[192] There are, besides these, other more solemn meetings, approximately each semester, when he gives his wĩhĩõ to the Komũã to sniff ("wĩhĩõ wĩhyõti kã̃ axkawerẽra-ré peókamĩ"; he sniffs and gives all his relatives his "rappee" to sniff).

4) Sicknesses and cures.

• 164 There are various sicknesses that attack that forest dwellers and often prostrate them. The principal ones, according to the frequency and the greater number of victims, are:

*[192] a) Verminosis -- Pirõ pũrĩsé (Uaupés Pinõ punĩsé). The verminous diseases attack them even when they are old, but especially the children from two to ten years old, almost 50 per cent of whom fall victim to them (39).

[797] 39. This seriously alarming proportion was pointed out to us by the Missionary Pe. João Marchesi. Naturally this happened and perhaps still happens to those tribes and native localities unprovided with any sanitary assistance. Thanks to the hospitals of the Salesian Mission and the ambulatory-launches which monthly come up the rivers Uaupés, Tiquié, and Papuri, taking to the Indians the sanitary resources and provisions, and transporting the more gravely ill persons to the hospitals, this figure has decreased ten times or even more. Truly /this footnote is continued on the next page in the original source/ impressive episodes of victims of verminosis are mentioned. From the cadaver of the son of the tuxaua of Taracuá in 1934, vermin came out through the mouth, through the nose, etc. In Urubucuara the vermin perforated the abdomen of a boy, who would take them out with the fingers.

/285 cont./

Or they would become so weak that they would succumb to the attack of any other ailment whatsoever.

b) Grippe and pneumonia -- Ehõ. They indicate them with a general term Ehõ, catarrh. We think that the organism of the native who /286/ spends, not only the night, but also several hours of the day in the smoky environment of the maloca (or houses), with fires lighted and without any vent for the smoke, might be a propitious field for grippe and pneumonia. Nevertheless, asserting that the "catarrh" comes inside the boxes of merchandise, we have seen them flee from the povoado of Paricachoeira at the simple alarm that on this trip of the launch the boxes were bringing "catarrh."

c) Anemia -- Dí-petisé. One observes it especially in the children, due to the ingestion of the soil, and in the women, after a certain age, due to the excess of work and organic depauperation with the raising of the children.

d) Buba or framboesia tropicalis -- Maxsã dihyãrá. It consists of painful sores over the entire body.

e) Impaludism -- Uhá́ke. In general the native povoados are located in salubrious places, since they are high lands and, very frequently, neighbor the cachoeiras. Nevertheless paludic outbreaks have appeared, either because of the waters that form pools in the potholes among the rocks during low water, or because of the inundated places (the igapós), which the Indian visits during his fishing trips.

f) Laryngeal and pulmonary tuberculosis -- Wãx-tĩ poarí. They call them Wãx-tĩ poa-rí, that is, hairs of Wãx-tĩ, which they suppose are stuck in the patient's throat. Several cases have been found on the rivers Uaupés, Tiquié, and Papuri, with a tendency to spread (cf. III - 4).

/286 cont./

*192 • 164 [136] g) Eye trouble -- Kaxpé-ri pũrĩhé. Ophthalmia is frequent in all the tribes, from simple irritation by rubbing the eyes with the dirty hands, up to cases of conjunctivitis and trachoma. There are yellow ants, called taxi or fire ants, which live in some woods and bushes and whose bite is painful and poisonous, even causing a degenerescence of the cornea. The Makú, especially, *192 164 are often bitten by these ants and suffer in their vision.

h) Dysentery, Yohá -- Diarrhea, Di-yohá -- Intestinal fevers, Uháke. Dysentery, diarrhea, and intestinal fevers are frequent and /287/ caused by spoiled food, water polluted (40)

> 40. Rivers and streams (igarapés) are made up in long stretches by stagnate waters, in which not infrequently are seen, on the whole liquid surface, pollen, petals, leaves, and other organic elements in decomposition. Ordinarily these same watercourses, at least during the months of high water or even during the entire year, are found in communication with swamps and putrefactive waters, as will easily be verified by anyone who crosses some stretch of the Uaupés forest. If we exclude perhaps the stretches with cachoeiras in the great rivers, it is possible that a meticulous analysis would condemn as unhealthy all the remaining and vast aqueous surface of the region.

or with a high dosage of timboina (at the time of fishing with timbo). Dysentery is frequent, moreover, on the occasion of the native feasts, caused by excessive drinking.

164 i) Venereal diseases. In the legends, it seems to us, there is a reference to venereal diseases. Nevertheless, there are few

/287 cont./

• 164 verified cases of syphilis (41).

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41. A veteran Sister of nursing revealed to us that in her 25 years of nursing there had appeared only one case of a young man afflicted with venereal disease; and, since it was the case of a man already engaged, she thought it was her duty to warn the girl that she should not get married before he had had suitable treatment. She was not heeded, however, with the foreseen lamentable consequences for the wife.

Proving, however, that it is not a matter of any special resistance of the organism to the treponema, the few facts known on the Uaupés and the infection presented by some young men who had just arrived in Manaos looking for work are sufficient. Perhaps they know and use vegetable remedies. And it is also probable that the immunization or cure against syphilis is the result of a spontaneous malaria-therapy, since it is known that the natives are many times afflicted with malaria.

j) Epileptiform attacks. We know cases of epileptiform attacks in persons of both sexes and of various ages. They fall down struck with loss of the senses, almost always spasms and convulsions, followed by sleep and complete amnesia of the event, about which they were informed by witnesses (42).

42. For one of the cases we heard the origin of the attacks. It is the case of the Bayá (dance master) Henrique, Wanana of Carurú-cachoeira, river Uaupés, now (1955) a septuagenarian with gray hair and clear eyes. Some years ago a bolt of lightning struck his house, burning him severely and leaving him unconscious for some hours. Since that

/287 cont./

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/footnote 42 cont./ time he suffers periodic attacks, and for this reason he is afraid of painting himself for the dances, although he participates in them as Bayá (cf. VII-6, a (2)) that he is. We have watched him, in spite of his years, direct the ritual dances valiantly for 24 hours without interruption.

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/288/ The magic concept of the origin of sicknesses do not allow them to take the minimum precautions. They will not avoid contact with a person afflicted with tuberculosis or grippe, or skin infection; they will sleep at his side, lie in the same hammock, sit on the same seat, drink from the same cuia, help themselves from the same pot, into which they dip their fingers with the beijú.

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The Missionary tries to persuade them, for example, of the danger of contagion in tuberculosis. In spite of this, they do not stop taking caxiri perhaps masticated by a tubercular person. They do not resolve, unless watched and forced, to take a remedy according to the medical prescriptions, in so many doses repeated at such-and-such intervals (43).

[756]

43. The belief in the pajé is suffering a lingering shock from the hospitals and ambulatories of the Mission and the trips of the Missionary distributing remedies. Many of them, at present, not only accept, but even ask for the remedies of the civilized, especially when they prove to have prompt efficacy, for example, the antimalarial remedies, analgesics, etc. They do not submit, however, to subjecting themselves to the prolonged treatment that various ailments demand and do not hesitate to run away from the hospital.

278 /289 cont./

757 g) They state that there are many varieties of the plant
*[192] called Taá-dõxká (45),

> 45. It is the perí-pirioca, cyperus piperióca, the root of which has a strong odor and to which are also attributed aphrodisiac virtues.

each with its particular virtue (see further /290/ VII - 4, f (2 b)): one for snake bite; another is used for bellyaches; a third one for rheumatism; the ladies use a fourth one on their legs during their periods.

6) Hygiene.

342 The environment in which the Indian lives and his beliefs about the sicknesses are not of the type to facilitate hygiene.

a) In the maloca.

[178] [764] We know that before the influence of the civilized, the dead were buried in the maloca itself.

The better made the maloca is, the more enclosed it is, with only two doors and without windows, therefore with little ventilation and little light. The smoke of the fires lighted day and night [164] [354] blackens and preserves the caraná leaves of the ceiling. But if this fire is a necessity for heating, it harms the lungs with its carbonic gas, especially at night and with the doors closed.

From the frequency of the cases, we think that the grippe, Ehõ, and pneumonia are not just the results of the cold of someone who goes out of the maloca at night with the body naked. It is a matter, however, of a true predisposition of the bronchi irritated by the atmosphere of the maloca without airing and supersaturated with carbonic anhydride.

[356] The floor is not beaten, although it is cleaned periodically with a bundle of brushwood for a broom. They do it, however, when the visitor is already inside and has to bear the dust.

648 /390 cont./

466 Nowadays more or less numerous and frequent groups of Indians, men and women, are taken, especially the single ones, for the extraction of the cuquirana, balata, chicle, rubber, Brazil nut /Port. castanha, "chestnut," various species of trees yielding edible nuts/, piassava, in both Brazilian and Colombian territory, or as sailors for the launches. They see, hear, and practice vices and immoralities (125).

[837] [797]

125. The Missionary was scolding a Christian Indian from Urubucuara, river Uaupés, because, in spite of being married, he was living with another woman. And when he reminded him of the commandment of God, he heard from the Indian this expression, certainly learned from some civilized: -- "Commandment does not hurt."

166 One observes a tendency to go down to S. Gabriel (present city of Uaupés) and Tapurucuara. To Manaus, not so much. So far nostalgia periodically brings them to the natal places. How long will this state of things last? The known cases of venereal • 164 diseases are very rare, although the legends already allude to them. This rarity is perhaps explained by the simple spontaneous malario-therapy (cf. VII - 2, e (4 1)).

It is certain that for centuries they have been in more or less frequent and enduring contact with the civilized. It is difficult to determine whether some responsibility falls on them in such a state of things, and up to what point. The problem is serious.

797 One also understands from this that there cannot always be good harmony in the relations between the Missionaries who live among the Indians, trying to bring them to the bosom of civilization and to the practice of /391/ Christian truth and morals (126),

126. The difficulty that the Missionary faces in order to implant Christian morals is great.

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/footnote 3 cont./ the seats of the Salesian Missions, not infrequently several days by canoe, in order to attend there the great religious celebrations (Christmas, Easter, etc.). They spend happy days and weeks in contact with civilization, being instructed in the religious truths and amusing themselves, as if they were school children, with collective games. Processions, songs, luminous projections, theatrical representations, even the food, sweets, presents which they receive on these occasions, everything agrees with their psychology and makes these feasts acceptable and indispensable to them.

484 Anyone who navigates those rivers invariably meets canoes, up river and down river, of tourist Indians. Some spend months visiting acquaintances and relatives in the various povoados.

3) Life cycle.

145 We know the rites that accompany the birth of the children. Under the care and attention of their mother, in contact with nature, they start growing and becoming strong. Upon reaching the use of their muscles, they will try to walk and are put down on the ground to crawl. They will then suffer the attacks of [164] verminosis. They become pale, swollen, big-bellied, and many die. Those who manage to conquer the sickness and reach adolescence are saved.

Lacking positive statistical data about the organic development of the native child, one has the impression that this proceeds by more characteristic jumps than among the civilized of the south of the country.

5: Goldman E-5 (1939-1940) 1963
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133 igneous rock dot the country. These hills seem to have little interest for the Cubeo, but the mesas with their sandstone caves are held to be the dwellings of dangerous demons.

136 (251) Fish are generally abundant and are represented by hundreds of species. The favorite of all tribes is the aracú, which the Indians commonly smoke to preserve. The piranha and the river anaconda are the constant river hazards. The piranha seem always to be present, as can be proved by throwing animal entrails into the river. The waste is hit by the fish almost instantly and devoured within minutes. The Indians, however, do not dread either the anaconda or the piranha, but when preparing to bathe they circumspectly drum the surface of the water with their cupped hands to drive these creatures off. The river anaconda reaches a length of over 20 feet and is regarded as dangerous only in the vicinity of submerged trees, which it uses for leverage in seizing a victim and pulling him under. However, children who play constantly in such waters are aware of the hazard but are not afraid, nor are their elders anxious for them. I heard of no specific cases of injury from either piranha or anaconda. The man-eating cayman of the sluggish llanos rivers is absent here and the smaller cayman is a minor hazard.

The Northwest Amazon has its share of tropical forest game, although, as Lord Wallace observed (1870, p. 446), the Amazon is a mammal-poor region. The jaguar is feared in its supernatural aspect only. The peccary, until recently hunted by a group of men armed with spears, is acknowledged to be dangerous and aggressive when challenged. The tapir will also charge when annoyed, but neither animal fills the Indian with dread. For the rest, the forest game is small and shy. It consists of the small red deer, the rodents such as paca, capybara, and agouti, the raccoon-like coati, monkeys, and armadillo. River otters are common but are not molested. When they surround a canoe with their excited barking the Indians greet them with a discreet silence and wait for them to submerge again. Bird life is rich but of small economic importance.

All visitors to the region have described vividly their unpleasant encounters with its insect life. The Indians are made equally miserable by the swarms of pium gnats and sand flies. Careless scratching of an insect bite produces dangerous ulcerations. I have seen Indians who had lost several square feet of skin from such spreading ulcers. Chigger (*neguas*) hygiene is a preoccupation of all residents of the Northwest Amazon. The Indians are expert in expelling the spherical sacs with a deft pressure from a stick or knife blade. In the forest the sting of the red ant bothers the naked Indians more than the clothed

5: Goldman E-5 (1939-1940) 1963
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visitor. On the other hand, the leaf-cutter ant is a specialist on clothing. I was once covered by a swarm of these ants while asleep. When I had carefully removed the last of them I was left with but a leather belt and a few tatters of trousers and shirt.

The anopheles mosquito is generally absent in the Cuduiarí region where I did my field work. On the whole, the health of the Cuduiarí Indians is good. Carate (*purú*), a skin pigment disorder apparently of spirochete origin, common everywhere else in the Northwest Amazon, was far less in evidence on the Cuduiarí. Children suffered from worms and other intestinal parasites but infant mortality was not particularly high. There were no epidemics during my stay. The recollections of the Indians about serious illness go back to the 1918 influenza epidemic that apparently ravaged the native populations in the region. Women, in particular, suffered from the painful purulent conjunctivitis, which they attributed to insect molestation in their manioc gardens. The bloated abdomens of children whose diet is too generous with carbohydrate and deficient in protein is a common sight along the Vaupés, but is less evident on the Cuduiarí, where native life and diet is still almost intact. As for the Cuduiarí itself, the people at the mouth of the river, the higher ranking *Hehénewa* sibs, seemed generally more sturdy, vigorous, and aggressive than the Indians who lived upstream.

Dr. Hamilton Rice, who explored the Vaupés in 1907–08, observed that the most physically powerful Indians came from the Cuduiarí. He noted men who were six feet tall and over, strongly built with thick arms and powerful torsos. Actually somatological variability is considerable on the Cuduiarí, ranging from marked mesomorphy to moderate ectomorphy. But this observation of mine is not based on measurements. Dr. Rice (1910) has published a physical description of the Cubeo based upon anthropometric observations. I quote from it:

> Their color is an olive brown corresponding to No. 4 of Broca's scale and seems invariable, a conclusion based on a comparison of the scale with many hundreds of subjects on parts of the cuticle least exposed to sun and pigmented decoration. The eye is dark, palpebral fissure narrow, not oblique, pointed at its external aspect, and the upper lid so heavy at times as to suggest the puffiness of oedema; but the eye by no means conforms invariably to so Mongolian a criterion, closely resembling the European eye in many other cases. The hair is black, lanky, coarse in the male, fine and glossy in the female. The faces are escutcheon-shaped and hairless, the chins rounded and receding, noses from straight and busque to hooked and Chinese flat types, region of cheek bones flat, lower lips large and inclined to turn slightly downward. The ears are not large, lobes absent or slightly devel-

6: Moser and Tayler E,N-5 (1960-1961) 1967 SQ19 Tucano SQ19

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The Forest Addicts

141 The Tukano are small: a man rarely exceeds five foot six and the women are often no more than four foot ten inches. To see a cripple or deformed person is unusual. They are healthy and immensely strong. A man wears no more than his loincloth, today cut from a piece of trade cotton but formerly a strip of beaten bark-cloth. Around his neck are three or four coils of minute white porcelain beads, which are among the most valued objects of exchange; a tight string of black berries is strung on *cumare* palm fibre above each elbow. The ears are often pierced with a short cane jutting out from the lobe; sometimes a feather is put into the cane, or a flower replaces the ear-plug. With their short, cropped hair and well-proportioned bodies they stand out as strong figures, beautifully adapted to the forests in which they live.

481 Their gait is jerky rather than slow and relaxed, indeed they almost run; whether the Indian is out hunting or carrying heavy loads he always moves in the same way. We could only look on amazed as our fifteen-gallon fuel drums were carried for two- or three-hour stretches with no apparent difficulty. They only showed any signs of wilting in strong sunlight; an Indian would rather travel by night than on an open river in the midday sun; his home is in the cool forest or under the dark eaves of the *maloca*. His face painted red with *karayuru*, a bow and a quiver of curare-tipped arrows in his hand, he has little sympathy for strangers and would rather remain undisturbed. It is therefore not surprising that the Indian's face tells you little. When he stares at you with his black eyes, it is as though you were peering into the cold unknown, and there is little warmth in his expression. We very seldom noticed any demonstration of affection among the older people. Husband and wife live together rather as a matter of arrangement than through love, and tenderness was only shown to the younger children. The old people, once unfit to go out hunting or to work in the plantation, may be neglected in times of shortage and even left to die. They are no longer of any use to the society, so it is best they go; for theirs is a harsh world where only the fittest can survive.

576 Although the Tukano seem outwardly reserved, lacking in affection and often proud, they are invariably very courteous. Their greetings are formal – just as we shake hands they always exchange a lengthy stream of words. It is